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INTEGRAL[®] Yoga

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. Conducting ongoing programs in the various aspects of Yoga—including Hatha, Raja, Karma, Bhakti, and Jnana Yogas—the centers also offer instruction on Yogic diet and other related topics. There are open classes, courses, teachers' training programs, universal worship services, and also retreats for beginners and more advanced students. Those interested are invited to call or visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experience in total Yogic living. The ashram in Pomfret Center, Connecticut has a health clinic, national audio-video and book publishing and distribution services, a natural foods store, a two-acre organic garden, an Integral Yoga School for children, and a number of cottage industries where members practice selfless service. There is also, at this time, an ashram in Santa Barbara, California.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



Love and sincerest wishes for your health and happiness. I pray each day for your well-being. Know that I love you and that is the only reason for this letter. Pure and simple love.

It has been eight years since you became an integral part of my life. How come I am so lucky?

Give my love to my brothers and sisters at the Ashram.

Om Shanthi. With Joy--

-K.S., Norfolk, Va.

Sri Gurudev replies:

My sweet child, thank you for your letter - sent just for Love - pure and simple love. That is the best reason to do anything because that is the reason for the entire creation. You have the answer already. Just remember that. Thank you for your love.

Know that I am with you always

I think we need a new Hatha Yoga posture that will develop the cheek muscles of the face, after last Saturday's satsang. I again found, as so often before, that my face was sore from laughing so much with the joy that you bring to us.

Truly laughter is a great medicine, and you are a great physician!

Thank you so much, beloved Gurudev.

-B.S.C., Pomfret, Ct.

I knew from our very first encounter ten years ago that a truly special being had entered into my life. It was like knowing that God truly existed, and you had full knowledge of such a wonder. You enchanted me with the thought that God is real, God is here, and God could be realized.

I followed you first with caution, then with just a slight resistance and gradually with total acceptance and receptivity. You made it so easy!

The *mantra* vibration took over every cell in this body. I have been transformed many times over. The Light within is ever constant.

The Joy of Spirit never parts.

The presence of God and Divine Grace fill me with incredible love, humility and gratefulness.

I feel whole and complete and harmonious.

Living is a joy and continues to be a dance of thanksgiving. And it all started ten years ago when I looked into Your face, into Your eyes and realized at that moment the presence of a divine being.

I can only express my eternal thankfulness to you for leading me to the realization of the Divine Light within.

May God's Love and Grace abide with you always.

-N.P., Delray Beach, Fla.

Sri Gurudev replies:

I am happy to know that you are experiencing the Inner Joy of a true spiritual life. If at all there is any gift that you can give to me, it is that. When I see my children experiencing and living that Truth in their own lives, then I know that what little I do is really worth something. That is my Joy.

(more letters on page 31)

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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

The Knower Who Wants to Know

Sri Swami Satchidananda

"Great is the tenacity with which man clings to the senses. Yet however substantial he may think the external world in which he lives and moves, there comes a time in the lives of individuals and of races when involuntarily they ask, 'Is this real?' To the person who never finds a moment to question the credentials of his senses, whose every moment is occupied with some sort of sense enjoyment--even to him death comes, and he is also compelled to ask, 'Is this real?' Religion begins with this question and ends with its answer. Even in the remote past--in the mysterious light of mythology, back in the dim twilight of civilization--we find that the same question was asked: "What becomes of this? Is this real?"

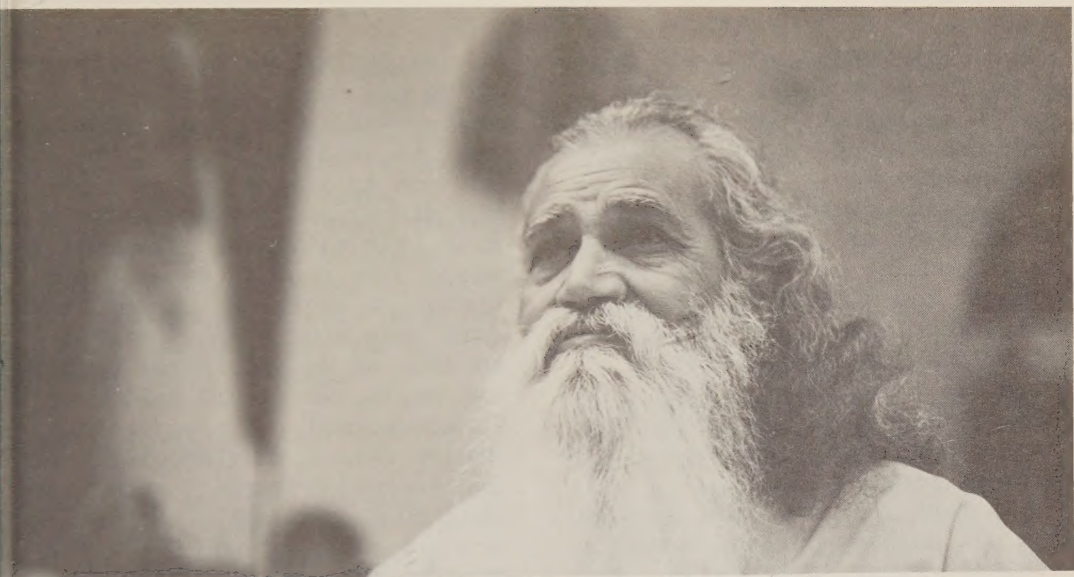
--Sri Swami Vivekananda

There are people who are the analytical type. They might not use their heart or even their body very much, but they want to sit and practice intellectual questioning. If you are the type who likes to question, try asking, "Who am I? Where am I? Why am I?"

Perhaps you want to know everything outside, on the physical plane. "I want to know what a particle is, what an atom is. I want to know what's happening on Mars." Fine. You are free to know everything; but do you know who it is who wants to know all these things? First find out who is the knower who wants

to know. Question yourself. Turn within. Find out who you are

Even when you have all kinds of different feelings--happiness or unhappiness, joy, sorrow or fear--ask yourself, "Who is having the fear? Since when? Who is happy? Who is unhappy?" Sit and question yourself that way. Ultimately, you will find that you are somebody who is not really involved in all these things but who seems to be constantly witnessing them all. You are not the person who is disturbed, but you know that something or somebody is disturbed in you. Understanding that Knower is what we call self-realization.



This is a very direct approach. You don't need to do anything else. You don't need to pray or practice *japa yoga* or *mantra yoga* if you can just sit and question yourself well. Then you will become a wonderful instrument, and you will be more useful to people.

QUALIFY FOR SERVICE

I know some of you might wonder right away, "What is the use of sitting and questioning without doing anything? Then in what way can I be useful to people?"

Before you can be useful to people, you must be qualified. By this practice of questioning, you are qualifying yourself to become useful. Once you know who you are, you become the best instrument to bring peace and serenity to one and all.

It's something like a razor. If it wants to give a clean shave, it should take time to sharpen itself. If a blunt razor starts playing on the cheek, certainly you will end up in a doctor's hands. A razor must be

sharp enough. Likewise, when you want to go and serve people, you must be sharp enough; you must be clean. Those who want to go out and serve should first see whether they are free from any kind of poison such as egoism or greed or lust or hatred. The way to get rid of these poisons is to question yourself. Find out the real you, and then all those things simply drop off. That is what is called Liberation. You liberate yourself from all these clutches. You cannot be bound by anyone else. Your own wrong identification is all that binds you. So this analytical approach is what is called *Jnana Yoga*.

ONE APPEARS AS MANY

We can also understand *Jnana Yoga* through modern science. The scientist says that all you see and do not see is nothing but a mass of atoms. You can break everything into atoms. You, me, the magazine you are reading, the machines it was printed on, and the

space in between. It's all nothing but a big mass of atoms. If the scientists say so, it must be correct; but we don't actually see it that way.

If I see a man sitting right in front of me, can I say that he is nothing but a bundle of atoms? You will think that I'm a little "loose". So on one level he's a human being sitting right in front of me. Even though the scientific truth is that he and I are nothing but bundles of atoms.

In that respect, know that we are all nothing but one cosmic essence. There's only one. But the one appears as many just as the sea appears as waves. The seeing, the appearance is what is called *maya*. You see it, but it's not permanent. Someone I saw two minutes ago is not the same now. A part of himself has gone out of him, and a few more parts came in. A few cells died, and a few cells were rebuilt. That means constantly things are changing. A portion is dying, a portion is being born. Nobody can stop that change.

Everything that changes is what we call illusion. It's not that we should negate it; we should understand it. On the other hand, *Sat Chid Ananda* (Existence, Knowledge, Bliss) is common in everything seen and unseen. It is never changing. What changes is the name and form.

A log of wood is made into a small stool. It's nothing but wood, but because of the change of form you call it a stool. If you just break it, the stool is gone. Then you say it's a piece of firewood. You have not created the firewood. You only changed the name and form of the stool.

We don't have to deny everything and say, "Oh it's all *maya*!" Even if it is all *maya*, just be quiet about it. Why do you run to the dining room when the dinner bell rings? After all, it's all *maya*. The bell is *maya*. The food is *maya*. Your hunger is *maya*. We cannot live with that kind of philosophy! As long as we are in the dualistic world, we should deal with it accordingly, but we should always retain that knowledge of the essential Truth. Know that this food, the bell, the hunger are all just nothing but illusion on one level. But since you are operating on that level also, satisfy the hunger.

DEALING WITH DUALITY

Very often people ask the question, "How am I to keep the knowledge of oneness in mind and then again deal with the duality?"

For this, I'll give you an example of a chess game. The chess pieces are made out of the same block of wood. The carpenter chips the wood into small pieces. He carves it into a king, queen, bishop, castle, knight, pawn. Then from the same block of wood, he makes a plank and draws lines. That becomes the board. The minute the pieces are put on the board, they seem to come to life. The queen says, "Well I can travel wherever I want." The king has certain limitations. The bishop has his own limitations. So they all move around. Until when? Until the game is played. As long as the game continues, they have their different movements. Certain rules are there,

and they should follow them. Once the game is over, what happens? You simply collect all the pieces and put them in the box. The queen might even be rubbing against the bishop there. Nobody worries. On the chess board, the queen has her priorities and superiorities. Once in the box, however, they're all the same piece of wood.

PLAY THE GAME

The same way, we are all chips of the same block. We're chipped out, made into different pawns. We have been placed on the board, and everything moves because of the Hand. The chess pieces can't move themselves. Likewise there is also an unseen hand moving us here and

there. When we forget the unseen hand, we think, "Oh, I am the queen. See, I can move around wherever I want." Forgetting the Truth. So remember that we are all pawns in the hand of the Unseen Force, just simply playing our part, moving according to our position, moved by the same hand.

Let us just play our game, following the rules of the game. Then the whole world will be a beautiful play, and everything will go smoothly. The minute we forget our situation and the Absolute Truth, then there is constant fighting, competition, rivalry, superiority, inferiority.

Let us know the great secret behind the *maya* and enjoy the world very well.

WORLD ENLIGHTENMENT

QUESTION: Throughout all of history there have been only a few enlightened beings. When will the whole world be enlightened?

SRI GURUDEV ANSWERS: People really think that the whole world will one day be enlightened. It's something like walking into a Detroit automobile factory and asking the engineers, "When will the day come when there are just finished cars in the factory?" Will you ever see only finished cars in the factory? No. Then there wouldn't even be factories; they would all be showrooms. Do you go into a university and ask, "When will there be only degree holders here?"

The universe itself is a university. People come as novices, as first day students, second day students. Eventually a few of those students get the

diploma and walk out. In the same way, the universe shapes people. Those who get shaped walk out. Those who get into the university as raw material are being shaped. The world will always be like this. Don't think that one day the whole world will be enlightened. It's not possible. If it were possible, there wouldn't be a world.

So there will always be people at different stages. If you understand the world, if you get the realization, then you get your degree and walk out. Others will see you enjoying the peace and joy of having your diploma. They'll get inspired by you and work hard to get their diplomas!

Wanting Still

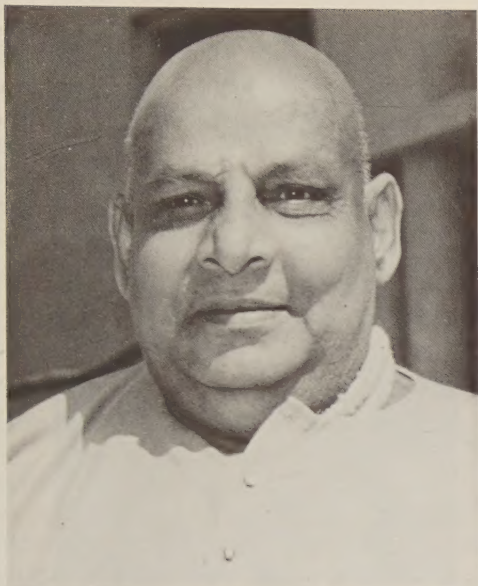
Wants are limitless. He who rules
the chunky earth still wants --
wants to stretch his sway
o'er undulating oceans. He who owns
Kubera's gold still wants --
wants alchemic formulas to change
all mud to gold. And he who lives
a hundred years still wants --
wants eternal youth -- and quaffs
elixirs fuming, gullet-blistering. . .

All are but toys, a tedious round
of eat and blink until the final sleep. . .
Enough to have what is;
Babbling of "I" and "mine", let me not chase
deceitful sprites that draw me on
to drown in wants. . .

O Thou, Joy's Self, limitless, all-pervading, whole;
extinguish thought and lead
to bliss without alloy -- entire and pure!

--Taayumaanavar*
17th century South Indian mystic

*translation by Sri Vaidyanathan Balasubranmanyan



Your Real Nature

Sri Swami Sivananda

Your real nature is *SAT-CHID-ANANDA*. You are Existence Absolute, Knowledge Absolute, and Bliss Absolute. You are identical with *Brahman*.^{*} You are one with *Brahman*. "Tat Twam Asi - Thou art That." Never, never forget this. You are the creator of this universe. You are the Lord of Nature. The whole world is your handicraft. Sun, moon, and stars all speak of your glory. There is not the least doubt about this. Desire, weakness, pain, anger, inability are all wrong *samskaras* (impressions) due to ignorance. You are infinite, eternal, unchanging, all-pervading existence.

Moksha (liberation) is not something to be achieved. You are already free. You are ever free. It is already achieved. Every being is one with the Absolute, and is in fact the Absolute. What is to be achieved is the destruction of the sense of separateness. When this is accomplished, *moksha* is easily realised. As milk pours into milk, oil into oil, or water

into water, so you become one with *Brahman* after realization. Bondage and liberation, which are conjured up by *maya*, do not really exist in *Brahman*. There is neither birth nor death, neither bondage nor striving for freedom, neither seeker after liberation nor liberated. This is the ultimate Truth.

Remove the veil of ignorance which is hiding your real true nature. Destroy egoism, the sense of duality and the sense of separateness. You will shine in your own Glory. You will rest in *Sat Chid Ananda* state.

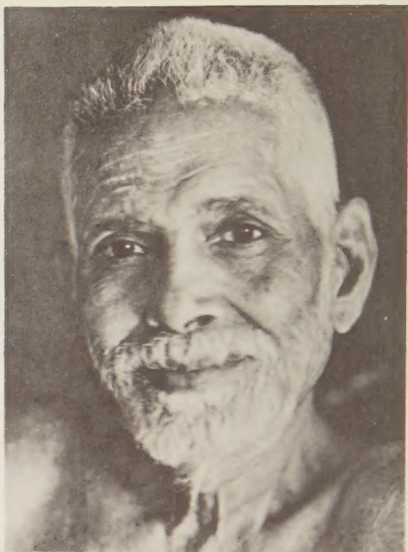
"Thou art That", Oh, dear readers!

Sri Swami Sivananda Maharaj (1887-1963) was the Guru of Sri Swami Satchidananda. He was the author of some 300 books on Yoga and founder of the worldwide Yoga organization, the Divine Life Society. The article above is from his book "The Practice of Yoga".

^{*}Brahman. Absolute Reality.

Inquiring "Who Am I"

Sri Ramana Maharshi



Inquiry consists of retaining the mind in the Self.

When other thoughts arise, one should not pursue them but should inquire, "To whom did they arise?" It does not matter how many thoughts arise. As each one arises, one should inquire with diligence, "To whom has this thought arisen?" The answer that emerges will be: "To me". Thereupon if one inquires "Who am I?", the mind will go back to its source; and the thought that arose will be stilled.

With repeated practice in this manner, the mind will develop the skill to stay in its source. When the mind that is subtle goes out through the brain and the sense organs, the gross names and forms appear; when it stays in the heart, the names and forms disappear. Not letting the mind go out of the Heart is called "inwardness" (*antar-mukha*). Letting the mind go out of the Heart is known as "externalization" (*bahir-mukha*).

Thus, when the mind stays in the Heart, the "I" which is the

source of all thoughts will go; and the Self which ever exists will shine. Whatever one does, one should do it without the egoistic "I". If one acts in that way, all will appear as the nature of God.

Through the control of breath also, the mind will become quiescent; but it will be quiescent only so long as the breath remains controlled. When the breath returns to normal, the mind also will again start moving and will wander as impelled by residual impressions. The source is the same for both mind and breath.

Thought, indeed, is the nature of the mind. The thought "I" is the first thought of the mind. That is egoity. It is from that whence egoity originates that breath also originates. Therefore, when the mind becomes quiescent, the breath is controlled. Likewise, when the breath is controlled, the mind becomes quiescent. In deep sleep, although the mind becomes still, the breath does not stop. This is because of the will of God,

so that the body may be preserved and other people may not be under the impression that it is dead. Breath is the gross form of mind. Till the time of death, the mind keeps breath in the body; and when the body dies, the mind takes the breath along with it.

Like the practice of breath control, meditation on the forms of God, repetition of *mantrams*, restriction on food, are but aids for stilling the mind.

The mind will always be wandering. Through meditation on the forms of God and through repetition of *mantrams* the mind becomes one-pointed. When a chain is given to an elephant to hold in its trunk, it will go along grasping the chain and nothing else. So also when the mind is occupied with a name or form, it will grasp that alone. When the mind expands in the form of countless thoughts, each thought becomes weak; but as thoughts get resolved, the mind becomes one-pointed and strong. For such a mind self-inquiry will become easy.

Of all the restrictive rules, that relating to the taking of *sattwic* food [food which helps keep the mind calm] in moderate quantities is the best. By observing this rule, the *sattwic* (calm) quality of mind will increase; and that will be helpful to self-inquiry.

As the meditation on the Self rises higher and higher, the thoughts will get destroyed. Without yielding to the doubt "Is it possible or not?" one should persistently hold on to the meditation on the Self. Even if one be a great sinner, one should not worry and weep, "O, I am a sinner, how can I be saved?" One should completely renounce the thought

"I am a sinner" and concentrate keenly on meditation on the Self. Then one will surely succeed.

There are not two minds -- one good and the other evil. The mind is only one. It is the residual impressions that are of two kinds -- auspicious and inauspicious. When the mind is under the influence of auspicious impressions it is called good. When it is under the influence of inauspicious impressions it is regarded as evil.

The mind should not be allowed to wander towards worldly objects and what concerns other people. However bad other people may be, one should bear no hatred for them. Both desire and hatred should be eschewed. All that one gives to others one gives to one's self. If this truth is understood, who will not give to others? When one's self is free, all are free. When one's self becomes still, all is still. To the extent we behave with humility, to that extent there will result good. If the mind is quiet one may live anywhere.

As long as there are impressions of objects in the mind, the inquiry "Who am I" is required. When thoughts arise they should be destroyed then and there in the very place of their origin, through inquiry. If one resorted to contemplation of the Self ceaselessly, until the Self was gained, that alone would do. As long as there are enemies within the fortress, they will continue to sally forth. If they are destroyed as they emerge, the fortress will be ours.

He who gives himself up to the Self that is God is the most excellent devotee. Giving one's
(continued on page 22)

Featuring

PAPA'S PARABLES



"A Memorable Trip to Market"

by Sri Swami Satchidananda (Papa)

Illustrated by Jordan Greenstone



There once was a man who lived with his young son. One day the man decided to sell his donkey, so he and his son set out walking the animal to the market. At one point, the soft-hearted father said, "Oh, my poor son should not walk. Let him ride on the donkey." So he lifted the boy onto the donkey and then walked alongside.

Soon they came to a village. Many of the villagers who were out on the road saw them and ex-

claimed, "Hey, look at that! That little fellow, handsome and young, is riding on the donkey while that tottering poor old man has to walk. Why can't the boy walk and let the old man ride on the donkey? He is a young boy with lots of energy!"

When the boy heard this, he said, "Dad, they are right. You should ride the donkey. I can easily walk."

So they changed places and continued to the market.

Eventually they arrived at another town. This time, the people shouted, "My goodness!





Have you ever seen such a hard-hearted father? He allows his little boy to walk while he rides the donkey!" Hearing this, the father suggested that they both ride the donkey. So they did.

In a short while, they passed through a third village. This time the villagers were whispering, "Look at those cruel people sitting on that donkey. The poor, innocent animal can't even cry or say if it is suffering. What a shame! Those two should be carrying the poor donkey."

When they heard this, both father and son wanted to try to carry the donkey. They got a pole and tied the animal by its feet to the pole so they could carry it.

As they were crossing a narrow bridge, a car drove by wildly honking its horn. The donkey got so excited that it jumped right off the bridge and into the river. Then it was gone.

When the father and son returned home, the father said thoughtfully, "My son, we should never have listened to all those fellows. Instead, we should have listened to our own hearts. Now we have lost our donkey and have nothing. It is a good lesson for us both to remember."

MORAL: You cannot satisfy everyone in the world. Never even try it. Use your common sense. Just satisfy your own conscience first.





Vegetarian Pâté

Br. Rama Chaitanya

This is a wonderful main course for a meal and is great served on bread or crackers. It is an excellent protein source due to the combination of tofu, nuts or seeds, and lentils. Besides being a treat for the delicate vegetarian palate, this is a good dish to serve your non-vegetarian friends who ask, "Do you eat anything besides lettuce and rice?" This completely meatless dish has a taste reminiscent of chopped liver.

INGREDIENTS

1 lb. string beans
2 onions
2 cakes tofu
2 cups dry lentils
1 cup walnuts or sunflower seeds
1 tbsp. miso
tamari sauce
unrefined oil
black pepper
ground cloves

Cook lentils in just enough water to make a thick soup. Flavor them with pepper and cloves. The lentils will take about 1-1/2 hours to cook.

Saute string beans, onions, and tofu in oil and tamari until beans are a little soft and all ingredients have absorbed the tamari flavor.

Drain string bean mixture if there is much liquid. Blend string bean mixture and lentil mixture separately. Add the nuts or seeds and miso to either one. Have the bean liquid ready to add to the blender if either mixture is too thick to blend. Thoroughly mix both blends together. Season further with tamari or miso if needed.

Makes about 8 servings.

Brother Rama is one of the people responsible for the delicious meals at Yogaville East.



in his footsteps:

part 7

Land of Gems and Flowers

A pilgrimage to India and Sri Lanka
by Prahaladan Mandelkorn

This series presents excerpts from the journal of one of twenty American devotees who accompanied Sri Swami Satchidananda on a seven week journey through India and Sri Lanka (Ceylon).

Pondicherri is an unusual Indian city. It was at one point held by the French and partly settled by them. Though many places in India have an English influence, Pondicherri has a strong French one. The streets have French names and are nicely laid out along the ocean. It's a very charming place; and it is the site of the main ashram of the late, renowned Yoga master, Sri Aurobindo.

Sri Aurobindo was a much loved and respected Yogi who wrote extensively, influencing European Yoga enthusiasts, French Canadians and many others.

The Aurobindo Ashram is spread through the whole town. The Mother, Sri Aurobindo's long-time close disciple, became spiritual director after he died. She and Mr. Navajata, the present di-

rector, have kept the Ashram very hospitable and open.

We walk over to Sri Aurobindo's *samadhi* - the place where he lived last in this world. The memorial site is an open courtyard with flowers, incense, candles burning, tables covered with white linen and bowls of fruit. Many westerners and Indians sit quietly around the courtyard in a peaceful, contemplative mood. We too sit down and wait.

Probably because Gurudev is coming soon, we get permission to go upstairs to the place where Sri Aurobindo actually lived, his home. Up a winding staircase, in this very lovely house, into a room where the floor is covered with animal skins. There are huge photographs of the late master -- not the ones we usually see on his books of a younger man with dark eyes and a trimmed dark beard. No, here is a man in his late years, near the end of his life. About seven of us sit in a row at the foot of the bed. There is a great photograph over



The Mother and Sri Aurobindo

the bed, larger than life. The man who looks down at us looks like a genius, a man who had really tasted deep draughts of what is to be experienced.

The atmosphere in the room is special. We all went into a state of meditation before we noticed we were doing so. There we sat with thoughts wandering by like a little river running along while we watched unaffected, peaceful, uplifted by the inspiration of the spirit in this room. Gurudev appeared and sat quietly on the floor by the bed in meditation. The atmosphere was sublime. This place has been kept so beautiful and inviting and filled with solace. I won't ever forget it.

We had only one night in Pondicherry -- just enough time to have a nice late dinner with Gurudev, where he teased and joked so we all felt that a new mood, a new chapter was about to happen.

LUSH, PLUSH LAND

We drive in our caravan from Pondicherry to South India back to Madras in order to catch a flight out of India to nearby Sri Lanka. (Actually, most of the Singalese still call this little land "Ceylon".)

It's a short flight and a very happy one too. We're all curious about this lush island of Sri Lanka. The first view through the window of the plane is of a dark green island that seems almost alive with a fur of palm groves and rolling hillsides and crystal blue oceans.

As we drive into the large city of Colombo, past soft turns, laughing children, bicycles, sunshine and birds of all colors, we see another car of devotees who wave their love to Gurudev.

Now we're in a Buddhist nation. Statues of Lord Buddha are everywhere. His face smiles down at us from many places along

he road and from the temples and sculptures in this city of Colombo. Ceylon from this vantage, looking at the children and people on bikes and cars and scooters, appears to be halfway between an Indian scene and pictures I've seen of Singapore or Bangkok. It's midway between those different cultures -- Arabian and Asian. The peoples are nicely mixed it seems to me. However, it's not always nice for them.

In India, Hinduism was the predominant religion, except in some Muslim sections. Here in Sri Lanka, though, the Hindus are a small minority people, mostly Tamil speaking and in a very sensitive situation. In fact, in recent years, some of the Singalese have begun to persecute the Tamil minority. Even now as we arrive in Sri Lanka, there is a great deal of tension between these peoples who share the beauties of this lush, plush verdant land of gems and flowers, fruits and animals.

We pull into a very comfortable hotel geared for Westerners. Dutch and Scandinavian tourists come to Sri Lanka in the winter much the way Americans go to the Caribbean. The hotel is set up high on a bluff over the ocean with a lovely swimming pool by a patio looking down over a cliff to the sea. What a relief after the last week or so of constant travel. We find our rooms, take showers and collapse by the pool, drinking pineapple smoothies and just enjoying the luxury of it all.

REFLECTIONS BY THE POOL

Let me mention right here that Brother Sridhar and Shanthi's service and dedication during

this trip are awesome and inspiring to me. There was once a time when I coveted their closeness and frequent interchanges with Gurudev, but no longer do I feel that way. For one thing, those two are so competent -- despite sharp corrections from the Master-- and so focused that their every thought seems to be how to get the job done better, more efficiently.

Brother Sridhar began serving as coordinator and administrator of the trip months before we left. He has been keeping on top of all the endless details and working out foul-ups. He very often misses functions with Gurudev simply because he's attending to business for us all.

Shanthi meanwhile is so dedicated in her service, so tuned to thinking of what might be good for Gurudev, that when she sits to chat with us in the evening she treats us the same way. She can't turn off the channel. Her set is on "serve the guru", and she's doing it every second no matter who she's serving. It's amazing to see these two dedicated yogis in action. I'm really inspired and humbled a bit too.

LESSON OF LIVING

Mr. Kanagaratnam, Swami Vimalananda Ma, and the Shanmugam family arrive at the hotel to greet Gurudev. What a pleasure to see them. Gurudev comes out and invites them to join him for dinner. The hotel staff seem to me to be giving the party a hard time. I think it has to do with the fact that many in the party are Hindu. Gurudev dines with his guests, completely at ease in the midst of the situation. Among them are many old friends



Sri Gurudev with the Shanmugam family and other Columbo devotees

from the days when he was serving as the head of Satchidananda Thapovanam in Sri Lanka.

After dinner, a few of us sit together in comfortable arm-chairs by the pool under the stars, drinking cold drinks and talking about learning from our Master.

This whole experience is well underway now. We're halfway through the journey and we're beginning to relate with him a little differently than when we first started. Just watching how he is, what he does, what he says, what he doesn't say, how he moves, how he treats people, what he is doing to each of us, when he scolds us, and when he pats us on the back. It's all the lesson of living. If only these eyes could open a little more.

A DEVOTEE'S DILEMMA

Late the next day, I'm out by the pool when I see Gurudev and Shanthi leisurely sauntering across the patio area. The sky is red and gold, the ocean is

magnificent. I want to be with him, and I walk over to greet them. They both say hello, and I walk along with them. Sometimes it's hard for me to tell if it's okay to come along or if I'm intruding. This is one of those times. He is being gracious, but my mind begins to wonder if perhaps I'm pushing in a little on a quiet talk he might be having with Shanthi. I see Bala, one of my fellow pilgrims, and slip back as if to talk with her. Gurudev and Shanthi sit at one of the large poolside tables for a cool drink. I stay back talking with Bala. Now I feel really self-conscious. Should I walk on and join them at their table? I know they would welcome me if I did, but might that be intruding? I hang back, unsure. If I see others come over for a *satsang* or his *darshan*, then I'll come too; but I won't go over there on the presumption I am part of that party. (You see how this mind works!)

Now the question is what to do next. I see Gurudev sitting at his table near the bend

leading back into the hotel, to our rooms. I can't just stand here any longer. Bala has gone on. I need to go back to my room and change for dinner. To do that, I have to somehow go past without him noticing me because I know that he'll sense I'm a little unsure of myself socially just now. I wait until I see him talking with total involvement to the waiter. Then I slip into the passageway, weave myself through the patio furniture to give them as much berth as possible, and -- invisibly I think -- pass their table while Gurudev is talking to the waiter. I'm just around the corner when Gurudev raise his voice a little and says, "Hey, Prahaladan. Don't you want to have something to drink with us?"

How did he see me? He knew everything. I can't get away with anything!

UNDO-ING

In the early evening, Gurudev speaks at Saraswati Hall to more than five hundred people from Colombo. During the introduction the speaker mentioned how so many yearn for Gurudev to return to Sri Lanka.

Gurudev replies: "Nothing is in our hands. Whatever God does, it is for good. We don't have control over it. We're all created by the Lord and motivated by the Lord. So he just moves us from place to place to do what he wants. He has created all the people he wanted. It's God's world. His mission is being fulfilled by all His instruments. That Lord moved this little instrument here for awhile and then transferred it there [to America], maybe because they are eager for it."

He mentions that one out of ten people in the United States are suffering from mental problems of one type or another, that twenty-five percent of deaths in America are from cancer. He tells them about the Baylor Medical School heart treatment program which is under his guidance. He speaks of talks at Johns Hopkins Hospital and programs and classes at the National Institutes of Health. It's evidence of how the West is opening up to Yoga, to new approaches even in medicine and mental health.

He continues: "There's nothing to be renounced in our lives. Instead there is a lot to be added. The English term for Yoga is communion. It's time for all of us to realize this. I must admit that I'm not a Hindu. Not in the narrow sense. I'm an *Undo*. It's time to undo all the problems."

He urges them all to be universal Hindus. It's a very inspiring talk. He reaches out so wonderfully the way he does with Jews, Christians, Buddhists and urges them to be universal people.

As he concludes, he says, "I really want to see one day that this nation, this beautiful island of Sri Lanka is one land of one family. Don't ever say 'I'm Tamil. I'm low country. I'm up country.' Feel that you all belong to that Mother, Ceylon. That is Yoga. Let us never divide. Let us apply that great Truth and make this a heaven on earth. That's my sincere wish. I travel around constantly, but I've never seen a beautiful island like this."

I haven't either. This little country is fantastic!

To be continued.

Mist - Aches

Our mist-aches come from
a deluded heart
Misted by the fear-fettering lie
that God is apart from us.

Hazed by the guilt-giving illusion
that Eden has never been supplanted
by Easter.

Fogged by the faith-draining dream
that Light can be extinguished
that the Sun will set forever.

Yes, our mist-aches come because
we mis-take
the dream for the reality
the illusion for the fact
Eden for Easter
the Lie for the Light.

--Sister Joan Metzner, M.M.

The L.O.T.U.S. Dance Tour Begins

L.O.T.U.S. Update

We are delighted to receive Mrs. Rukmini Rasiah and Bharata Natyam dancers Jeyarajan and Padmarani, who have journeyed from Sri Lanka to perform for the benefit of the *Light of Truth Universal Shrine*.

Sri Gurudev presented Jeyarajan and Padmarani at the Connecticut Ashram on Saturday, September 15 in a colorful program of classical South Indian dance.

Sri Gurudev opened the program by describing the important role of the Rasiah family in the Fine Arts Society of Kandy. Telling us that Jeya and Padma were youngsters learning to dance when the Society began, Gurudev's eyes sparkled as he looked at the Integral Yoga School children. "Would you like to learn to dance like Padma?" he asked one little girl when the program was finished. Shyly she nodded "yes".

The last item of their program was especially moving -- a tale of the celestial couple Krishna and Radha. An angered Radha, exquisitely played by Padmarani, is eventually wooed back to good spirits by her charming lord. Through the dancers' dynamic portrayal, they carried the audience with them to the very realm of the gods.

The dancers' first public performance was a September appearance at the Mind-Body-Spirit Festival in the Coliseum in New York City. Some of the upcoming concerts are: October 24 at the University of Connecticut, Storrs; October 28, Annhurst College Cultural Center, Woodstock, Ct.; November 2, Columbia University, New York City; November 9, Suffolk Theatre, Boston; November 11, Merce Cunningham Studio, New York City. Engagements in Hartford, Washington, D.C., Providence, and across the United States to the West Coast are being planned now.

To help in the success of these programs, we are offering a sponsorship plan. You can sponsor one performance for \$15, two performances for \$25. Sponsorship of the entire East or West Coast Tour would be \$50; the entire United States Tour, \$108. Please send checks to: L.O.T.U.S. Dance Tour at the address below.

If you are interested in arranging a performance or class in Bharata Natyam dancing in your area, please contact: Swami Jnanananda Ma, Coordinator, L.O.T.U.S. Dance Tour, c/o Satchidananda Ashram, P.O. Box 108, Pomfret Center, Ct., 06259. Telephone: (203) 974-1005.

"Who Am I"

(continued from page 11)

self up to God means remaining constantly in the Self without giving room for the rise of any thoughts other than the thought of the Self.

Whatever burdens are thrown on God, He bears them. Since the supreme power of God makes all things move, why should we without submitting ourselves to it constantly worry ourselves with thoughts as to what should be done and how, and what should not be done and how not? We know that the train carries all loads, so after getting on it, why should we carry our small luggage on our head and be uncomfortable instead of putting it down in the train and feeling at ease?

What exists is the Self alone. The world, the individual soul, and God are appearances in it, like silver in mother-of-pearl. These three appear at the same time and disappear at the same time.

The Self is that where there is absolutely no "I" thought. That is called "Silence". The Self itself is God. All is Siva, the Self.

Sri Ramana Maharshi was born in 1879 in South India. At the age of seventeen, he had undergone no formal spiritual training and learned nothing of spiritual philosophy. One day he was overcome with a violent fear of death and began to contemplate the source of this fear. Within the same day, this self-inquiry brought him to the experience of Liberation. In his own words, "Fear of death had vanished

once and for all. Absorption in the Self continued unbroken from that time on." He became known as one of the greatest of all Jnana Yogis.

Sri Gurudev, in his early days as a young sadhu, met Ramana Maharshi and studied with him for awhile. Fourteen days before Ramana Maharshi passed on, Gurudev left for Rishikesh to meet Master Sivananda. Here are some of Sri Gurudev's comments about this great Yogi:

"Ramana Maharshi lived the life of a complete, realized Jnana Yogi. A Vedantin. He didn't recognize himself as a teacher. He was not ordained as a monk or anything. He was born as a boy 'Ramana' and he lived as 'Ramana'. He had finished all the ordinary practices in his previous births and was almost at the final stage. When he got the knowledge directly, he was able to experience the Self as different from the body. He never went to any teacher to learn this. He got it directly.

"After that experience, something prompted Ramana Maharshi to go to Tiruvannamalai. He went and stayed alone in a cave. Some people say he practiced penance and meditation in the cave, but there was no need for him to do all that. Later on, people found out about him and went there. Even then, he seldom spoke. After some time, he would simply smile or nod at them. Sometimes he used to sing or say a few words. He was in a different state. Occasionally he just came down to the normal level. So I can't say that he practiced anything. Realization just came, and he lived up to that throughout his life. He was a complete witness to everything. That is the state of a Jivanmukta (living liberated soul)

DAY-BY-DAY WITH SRI GURUDEV

April-May 1979



BERMUDA: SHARE WHAT YOU HAVE

On the sunny, peaceful Monday afternoon of April 9, Sri Gurudev arrived in Bermuda to give a lecture and to visit, for the first time, the Integral Yoga Teaching Center of Bermuda. That night, he spoke at Warwick Secondary School to an eager audience of nearly 150 people, many of whom were quite new to Yoga.

Immediately when Sri Gurudev entered, silence filled the auditorium and a wonderful feeling of peace seemed to permeate everywhere. Gurudev quietly sat down and, looking around, tuned into our anxiety. "Is anybody going to say anything?", he began. Everybody laughed and began to relax.

"I am not just here giving a talk," he told us. "I want to communicate with you." Gurudev's approach was intimate, easeful, and direct. For nearly two-and-a-half hours, everyone sat motionless, captivated by his abundant wisdom, joy, and love. Later he told us, "Make people ask you what is the secret of your

serenity. Then you are simply sharing what you have, instead of preaching what you do not have."

In everything that he does, there is a lesson to be learned. The next day, on Tuesday, whenever he saw fit, he opened our eyes a little more. When we were in the town of St. Georges we were showing Gurudev a replica of The Deliverance, which was the first boat built to leave the island. "They should have built The Patience first," he told us. "Then they would have been delivered."

At 8:00 Tuesday night, devotees and friends gathered at the airport to spend a last few minutes in the presence of Sri Gurudev. At 8:55, his plane left for London, where he would speak at the World Symposium on Humanity. As his plane took off, many of us could feel our hearts touched by his Love and his Teachings.

-Sr. Sujata Chaitanya

LONDON: WORLD SYMPOSIUM ON HUMANITY

In London, Sri Gurudev participated in the World Symposium on Humanity. During one panel discussion, he led a beautiful meditation on the Crown Chakra. Whenever he would be in the Symposium Hall, either to walk around and see the exhibits or to attend meetings, an instant gathering would spring up around him.

Peter Caddy of Findhorn, a dear friend who takes such wonderful care of Gurudev, was there. So many familiar faces and new ones appeared, sharing and showing all the joy they were feeling in Gurudev's presence.

The conference was not as well attended as everyone had hoped, but many beautiful things happened at the conference which far outshadowed the technical side.

Gurudev was scheduled to participate in the programs beginning the day after his arrival in London. When we got into the city, though, he felt like just visiting the conference site to look things over.

At that moment, the Conference Co-ordinator for London, Ms. Brenda Brett, while moderating a program had a clear feeling

that she should be in the front lobby. She handed over the program to an assistant and arrived in the lobby at the same moment as Gurudev. She was there to welcome him without having had any advance notice.

One night, a young woman introduced herself to Gurudev and shook his hand. When I met her later, she told me that the handshake triggered the first major spiritual experience in her life.

She had been meditating regularly for five years, and meeting Gurudev really opened a door for her.

The day after the conference was April 14 which is also the Tamil New Year. Gurudev visited the Manickam residence in Middlesex, where he gave his *darshan* to the Tamil speaking people there. An expected two-hour program went on for over six hours!

-Swami Poornananda Ma



*Sri Gurudev
with Manu and
Nischala Godfirnon*

BELGIUM & FRANCE: MANY WARM WELCOMES

On Easter Sunday, April 15, Gurudev flew on to Belgium a day early to rest a little at the beautiful, quiet home of Manu and Nischala Godfirnon before going on to Aalst the next day. Manu had been with Gurudev in London at the Symposium. We were easily able to change flights to travel home with him.

The Godfirnons have known Sri Gurudev for several years. Manu, a homeopathic doctor, has visited the Ashram and advised

the people at Integral Health Services.

Their hospitality, as always, was wonderful. It's a lovely house they live in, with one room a wall-to-wall, ceiling-to-ceiling library of homeopathic books. There's also an exquisite Japanese art collection.

During this brief rest stop, Gurudev devised a scheme. Rather than letting the Aalst people know that he was already in Belgium, he decided to surprise them

by sneaking up behind them as they watched for him to come off the plane.

At the airport, however, a very different scene had taken place. A group of terrorists was protesting the landing of an Israeli jet. They could get nowhere near their target so they threw a hand grenade into the midst of the passengers coming off the London plane--the one we were supposed to be on. I really felt compassion as I watched the people being treated for their injuries. Yet at the same time, I felt personally so protected, like a kitten in the mouth of the mother cat who has picked up her baby to move it away from the danger.

Krishna and Radha Van Lierde and Siva and Narayan Kiekens run the Center in Aalst, and they really enjoyed spending some time with Gurudev. He gave a public talk on Integral Yoga, which was translated into Flemish by Sri Narayan.

After the program, Rama Saenen took Gurudev on to a warm welcome in Antwerp. During the next few days two satsangs. The first was to a packed house in the Antwerp Institute. The second was a smaller group of close people watching the slide show we had brought along.

In Amsterdam, Gurudev was hosted by Narada Green and spoke at the DeKosmos Center to an enthusiastic crowd of young people.

You can tell by his busy schedule that Gurudev is as well-loved in Europe as everywhere else in the world. Sure enough, the next morning we were off again. This time to the Yoga Center of Swami Yogeshwaranandaji in Bussum, Holland. Gurudev gave a beautiful talk to the students there and later in the day showed the Y.E.S. (Yoga Ecumenical Service) Film.

In Paris, on April 22, Andre Buffiere and Peter Petronio greeted Gurudev. He visited the Yoga Center of Raymond Lambert and gave the closing talk at a seminar there. That afternoon, he gave a short satsang and answered questions for the students of Mr. Mahesh, a well-known Yoga teacher as well as the head of the French Indian Association in Paris.

On the 24th, Gurudev attended the opening of the Belgian Yoga Federation headed by Solange (Savitri) DeMeyer in Brussels.

In the afternoon, he spoke to students at the Universite Louvain-la-neuve. Their questions were so beautiful, so earnest that they inspired Gurudev to speak to them for a very long time. Following the talk, he was invited to stay for dinner at the vegetarian restaurant on campus where a special meal, including a homemade bread in the shape of a man, was made for him. From there he was quickly driven to Usha Brell's Yoga Center for another talk and slideshow and meetings with many familiar people.

GREECE: SATSANGS ON PRACTICAL MATTERS

After a long delay in flights we took off from Brussels on April 26 and arrived in Greece late

that evening. Gurudev was greeted warmly by Rodi and Minaulis Hadjigeorgiou, Dorita Apazoglou,

Anna Horn, and John Manetta. It happens time and time again, as Gurudev walks out of the airplanes, into the groups of loving friends and students. I'm amazed that he remembers so many of the names.

That same evening, Gurudev spoke to a public gathering in the Jesuit Church in Athens. Over one hundred people attended to hear him speak and to watch the E.S. Film.

The following day, Mrs. Anna Horn took Gurudev on a tour of the Conference and Arts Center she is building. The Center is located on the seacoast, about an hour's drive south of Athens. As we walked through the building I felt as if we were visiting an Arabian palace.

At John Manetta's home, Gurudev gave a *satsang* for twenty members of the Hellenos Yoga Group. John has just translated some of the works of Sri Swami Vivekananda into Greek so the great message of Yoga can reach more people. In this

particular *satsang* at John's home, the students asked very practical questions which Gurudev answered to their complete satisfaction.

Sunday evening, Gurudev went to Rodi's home for another small *satsang*. Dr. Demetre Goudas, President of the Cultural Center of Athens, is very interested in Gurudev's work with drug rehabilitation and ecumenical programs. He would like Gurudev to come and organize a program for the Greek government. They have offered to provide the place and all expenses to start such a program.

The next evening, Dr. Goudas brought a Jesuit Abbott and two other priests to meet with Gurudev. Their main interest was in the reasons that the youth of today so often turn away from the Catholic Church and follow Eastern masters. When they left, they thanked Gurudev for teaching them so much and for all his useful advice.

ROME: LET THE REVOLUTION BEGIN WITHIN YOU

On May 2, we flew from Greece to Rome. Georgio Furlan and Mark Benmayor met Gurudev at the airport. Mr. Benmayor was there to serve as our guide through the stay in Camaldoli. Although this was the first time Mr. Benmayor had met Sri Gurudev, he has worked in the Indian Embassy here for twenty years and knows many of the same people Gurudev does.

On the way from the airport to the hotel, Mr. Benmayor took us to see some of the sights along the way. Many buildings of

impressive architecture, ancient red brick walls, baths and palaces built by the Roman emperors, ancient temples in almost perfect condition, the tomb of Augustus Caesar, the 1960 Olympic site, and a far view of the Vatican. After a brief rest, Gurudev left for an evening talk at Georgio Furlan's Yoga Center. It was a beautiful talk on peace, non-violence, love and karma. One young person asked, "But what about the revolution?"

Gurudev's answer: "Let the revolution begin within you."

Seeing God

from "Saint Francis" by
Nikos Kazantzakis

St. Francis: "What have you got in the bundle?"

Father Silvester: "A change of clothes, my good sandals, and other things I'm particularly attached to."

Francis laughed. "There was once an ascetic," he said, "who had been struggling for years and years to see God, but without success. Something always loomed up before him and prevented him. The unfortunate man wept, shouted, implored-- in vain! He just could not understand what it was that kept him from seeing God. One morning, however, he leapt out of bed, overjoyed. He had found it! It was a small, richly decorated pitcher which was the sole object he had retained from among all his possessions, so dearly did he love it. Now he seized it and with one blow smashed it into a thousand pieces. Then, lifting his eyes, he saw God for the first time. Father Silvester, if you wish to see God, throw away



your bundle."

Observing the priest hesitate he took him tenderly by the hand and said, "Come with me. We shall walk along the road and you, out of love for Christ, will give your bundle to the first poor man we meet. People do not get into heaven with bundles, Father Silvester!"

"Can't I keep my sandals, just my sandals?" asked the priest, still balking.

"You have to be barefooted to enter Paradise," said St. Francis. "Stop trying to bargain, my brother, and come!"

Thus, as the wolf snatches up the lamb in its teeth, St. Francis snatched up Father Silvester in order to toss him into heaven.



Father Leopoldo and Sri Gurudev at LaVerna

CAMALDOLI: SAINT FRANCIS AND THE STIGMATA

On May 4, Gurudev drove from Rome to Camaldoli, where he had been asked to speak at the *Federazione Italiana Yoga* (Italian Yoga Federation). What a beautiful drive!--through the rolling green hills crowned by cities which were formed in the Middle Ages. Camaldoli itself is an incredibly beautiful place, a medieval monastery in the mountains, surrounded by forest and stream and wild flowers.

Gurudev gave an opening talk to the Conference and then decided to go for a little walk.

Rodi Hadjigeorgiou, who had come with us from Greece, and I followed along as he chose the paths through the hilly forests and fields. There were wildflowers

and wild chestnuts to admire along the way.

As we crossed the main road, Gurudev just casually mentioned something about running into Andre Van Lysbeth. Sure enough! About ten minutes later a red sports car pulled up, and Gurudev was soon in the arms of Andre and Denise Van Lysbeth.

In the afternoon, Gabriella Ferrari, a devotee of Gurudev from Parma, invited him to go to LaVerna. This mountaintop monastery of Saint Francis is most notable as the place where he retired and received the Stigmata (the wounds of Christ in hands, feet, breast, and head).

The experience at LaVerna was deep and incredible. It may

not be conveyed by my humble attempt to write it all down.

Father Leopoldo, a gentle and patient Franciscan monk, took a very special liking to Sri Gurudev and guided him through LaVerna.

All the chapels along the way were decorated with elaborate white-on-blue tiles. The interesting thing about them is that works by the same sculptor in other churches throughout Europe have all fallen apart with age. The ones in LaVerna are in perfect shape. Father Leopoldo showed Gurudev all the spots where Saint Francis used to go for prayer and meditation and told wonderful stories from the Saint's life which are associated with each spot.

At the end of the tour Father Leopoldo brought us all back into the monastery dining room for some tea. He and Gurudev conversed quite a bit, through an interpreter. At one point, the Father asked what part of LaVerna Gurudev had found the most impressive. Gurudev cited the Chapel of the Stigmata and related his experience there:

"You were telling the story, but I wasn't hearing it. Instead my eyes were closed; and I was seeing Saint Francis kneeling there. I could see Christ at the altar, and the rays from Him which were piercing Saint Francis. Then I felt a tingling in my hands and feet also. I felt dizzy, almost as if I would faint. So I just sat down there."

When it came time to leave, Father Leopoldo read us Saint Francis' farewell to the monks of LaVerna. Then he walked with Gurudev all the way down to the monastery gate about half a mile away, to bid farewell.

In the evening, Antonio Nazzo showed Gurudev a movie he had made of the Bihar School of Yoga, and Gurudev showed the slides he'd brought of the Ashram. Everywhere we go people are so interested in the Ashram, and Gurudev invites them all to visit. Many of them are planning visits.

The next morning, Gurudev met with Father Thomas. He is one of the Camaldolese monks and was a student of Father George Maloney at Fordham University in New York. He had met Gurudev there several years ago. He joined us to hear Gurudev's talk in the closing program of the Conference. Then we all went to a mass in the Camaldoli Church at which Father Thomas quoted Gurudev's morning talk.

On May 8, Gurudev gave an afternoon talk to the students at the Centro Yoga run by Antonio and Marcella Naim. Marcella and Antonio have the only Yoga center in Florence. It is large, simple, clean. They themselves are very dynamic and vivacious people with a deep love for Gurudev. I was amazed to find that each of them is about 20 years older than I had imagined. They are both so youthful, a living testimony to the powers of Yoga!

That same evening, Gurudev spoke in an ancient meeting hall in Firenze. We met Pier-Luigi Cessiononi, who has translated Gurudev's talks into Italian. He would also like to do Italian translations of Gurudev's books.

Everywhere he goes, whether in person or through books or tapes, Gurudev touches so many lives with his message of Peace.

-Swami Poornananda Ma

More Letters



Continued from page 3)

Thank you for all your guidance and support in all the times past. When I was a much younger student, I once asked you how can one have the Guru with him all the time. . . you answered that it depended upon what one considered the Guru. In the process of my life I have found that the Guru is all around and that for the most part, I disregard the Guru's teaching much in the same way that as a child disregarded my father's teaching. Now, almost too late, I have discovered that truly I only wished to follow my father's guidance; and as a result of wrong thinking and misjudgement and my own willfulness, I crept along at a snail's pace rather than flying on the wings of love that my father had prepared for me had I only looked and used them.

Swamiji, my dad is sick. Now I know what love is, and now I see how far astray I have gone. Papa, please, there is truly nothing that I can ask you to do even though I might wish to, knowing how people pray only for what they need. Perhaps what I am asking is that my father might be spared for a while so that he might have the joy he always wished out of his only child. I know that however it turns out will be the way it is meant to be.

Gurudev, thank you for coming into my life and for dedicating your life to serving others. Om Shanti.

-A., New York, N.Y.

Sri Gurudev replies:

I have been keeping your father in my prayers, so that he may remain at peace. Your presence with him, your prayers, and your own understanding of the eternal nature of the soul can be a great source of comfort to him, for whatever time is allotted him in this worldly plane. Each one passes out of this mortal frame when the Divine wills it so, and only then. Each one does his duty, and when that is over, passes on to continue the evolution to the Supreme Realization. Though it may not appear so, we are all engaged in this process. Along this journey one can give another encouragement and understanding of this process, and that is done through Love. Your love, as it approaches the Divine real love, which is unquestioning, unlimited and unhampered is the greatest gift you can give your father, more than anything he could have asked or expected of you, and your prayers. Surround him with these and be at Peace.

May the Lord bless you with all strength and peace to accept the Divine Hand in everything and live in that certainty and tranquility.

Once a nice man came to our home for a visit and something wonderful happened -- he never left. He stayed forever in our hearts. Thank you. Thank you. Thank you.
Hari Hari Hari Om!

-students at the School of
Yoga Swami Krishnananda, Venezuela

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